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in modern thought, in Jewish literature, and in Mohammedan literature. The dictionary closes with an article on "Paul" by Professor William Sanday. Indices of "Subjects," "Greek Terms," and "Scripture Texts" are appended.

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## WERNLE'S INTRODUCTION TO THE STUDY OF THEOLOGY

Professor Wernle's recent *Introduction to the Study of Theology*<sup>1</sup> is a masterpiece indeed, remarkable alike for its depth and range of thought, its erudition, its candor, its common-sense, its knowledge of contemporary life and thought, and its courageous discussion of the problems that must be faced and mastered by the modern theologian and the modern pastor. The book is not, the author tells us, a superfluous addition to existing encyclopedias of theology; it is to fill a void that they have failed to fill. Long acquaintance with students of theology has taught him that they wander bewildered through the colossal edifice, because the head of each department lauds it as the only worthy and weighty discipline. But since Jesus and his gospel make the Christian and the theologian, it is necessary to see that there is a path from every point to the central power.

Dr. Wernle, however, has built no easy roads to Jesus, no short cross-lot paths to the truth in him. On the contrary, he confesses frankly:

I wished to represent to my readers the study of theology as difficult as it appears to me; not indeed by treating the future pastor as a future teacher; not by demanding of each the same interest for every discipline, regardless of his particular aptitudes; not by exciting the fever for devouring books. On the contrary by guiding him to the essentials of theology, at any rate to two of them, the critique of the Bible and the critique of the church. The road to living Christianity, and to a joyful church activity, leads through and not around this criticism.

The work comprises 520 closely printed octavo pages followed by a comprehensive index of names and subjects. Before entering upon the main divisions of historical, systematic, and practical theology, the author discusses the goal of theological study, to wit, truth, piety, service. Each page abounds in wise and fruitful suggestions, but especially those that treat of the relations of theology to piety.

Piety [he tells us] has never lived by the grace of science, neither has it been the exclusive privilege of scholars. To distinguish thus between piety and thought bout piety, in other words, between Christian religion and Christian theology

<sup>1</sup> *Einführung in das theologische Studium*. Von D. Paul Wernle. Tübingen: ohr, 1908. xvi+524 pages. M. 7.

is the only sure way to save the student from unnecessary and futile excitements which tend to sap the foundations of his religious life.

Dr. Wernle condemns alike and unsparingly the historical apologetic that aims merely to rescue the old and the rational apologetic that aims merely to exploit the new. Both are destructive of piety, for neither seeks the truth. But what are the prerequisites and helps to theological inquiry? More of them and more important than many imagine, or than has been hitherto supposed. Linguistic, literary, historical preparation, to be sure; but these are no longer an adequate preparation. A thorough training in the method of natural science, a thorough understanding of terms like law and evolution as these are understood by physicists and biologists, a clear apprehension of the boundaries that divide speculative from demonstrable science, are nowadays indispensable. Nor can one proceed very far without acquaintance with the problems of psychology and philosophy. One need not be a master of science or of metaphysics, but one needs must know enough of both to understand their bearings upon theology.

Dr. Wernle makes historical theology the middle nave of his cathedral seeing that the history of religions in general, the history of Israel in particular, lead directly, as to an altar, to Jesus Christ and his manifestations, not merely to his own but to subsequent epochs. Moreover the author holds (and rightly) that however necessary systematic theology may be, it must respect and defer to reality.

Let the philosopher think as he will about the value and truth of religion, but let him frame his definitions according to the history of religion in the entire range of its phenomena, and not determine the historic development according to his metaphysics.

Considering the large content that Wernle gives to historical theology, the wonder of the reader grows with every page. For topics numerous, important, difficult, requiring for their illumination large and minute learning, are irradiated by a powerful and steady mind. The problems are stated with surprising clearness and often elucidated in brief and heavily freighted paragraphs. Whether the reader ponders the remarkable section upon *Religionsparallele und Religionsmischung* in his treatment of religious history in general, or the literary history of Israel, or the religion and theology of primitive Christianity, he finds everywhere the same sanity, the same candor, the same grasp of essential problems, the same demand for unassailable solutions; everywhere the recognition of outstanding questions and the severest scrutiny of proposed and pretended demonstrations. No less instructive and stimulating are his reflections upon the

history of the church and the history of dogma. The three pages devoted to the present situation flash with suggestions of prime importance.

The topics treated in the second part, or systematic theology, are first its necessity, and secondly the proper articulation of its members, namely, the philosophy of religion, Christian doctrine, dogmatics and apologetics, dogmatics and ethics. "The first and weightiest task of systematic theology is to test the credentials of religion in general, or of the claim to preference of any one religion." The boundary line between systematic and historical theology lies here: history has to do with actual systems, cults, beliefs, behavior; dogmatics with the valuing of these historical beliefs with a view of ascertaining where best man may find the reality of God and his intercourse with the human soul. In discussing the nature of religion Dr. Wernle utters some golden sentences about the psychological study of religious experiences; and also in discussing the truth of religion and of Christianity; but perhaps most searchingly in his treatment of nature and morality beginning on p. 385. He has been profoundly stirred by Tröltzsch to whom he refers more frequently than to any other living writer.

Practical theology for Switzerland and Germany presents, of course, quite other aspects than for us in America. Yet even here Dr. Wernle has much to tell and teach us.

The volume is rich in bibliographical notices which are doubly valuable because woven into the text. Unfortunately they refer with few exceptions to German books only. If the work should be translated additions of English authorities or English versions would increase its usefulness. Though differing from the author in many essential points, I have only unbounded admiration for this mine of wisdom and of knowledge; and for the skill and spirit in which he displays its treasures. The depths that he has explored could be reached only by one determined to discover all the truth of God attainable by unflinching courage and untiring industry, by one endowed with gifts and grace of the finest quality, by a sage and a saint, by a "master of them that know," and a devoted disciple of Jesus, the Messiah.

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## STUDIES IN HEBREW ARCHAEOLOGY AND HISTORY

Professor Kittel, textual critic and historian, has followed the prevailing mode and become archaeologist. A sojourn in Palestine has stimulated that distinguished scholar to several original studies on biblical archaeology; these he has brought together in the present volume, with which at the same time